# Speros Basil Vryonis Center for the Study of Hellenism

Newsletter

Fall 1991 Volume 1 Number 2


## Interview with the Center's Founder, Dr. Speros Vryonis, Jr.

Dr. Speros Vryonis, Jr. has been director of the Alexander S. Onassis Center for Hellenic Studies at New York University since 1988. Receiving his Ph.D. in Byzantine history from Harvard University in 1956, he then taught the history of the Near East, the Balkan peoples and the Turks at the university until 1960. From 1960 to 1988, he was on the UCLA faculty, where he taught the history of Byzantium, the Balkan peoples and the Turks. While teaching at UCLA, he was director of the university's Gustave E. von Grunebaum Center for Near Eastern Studies for seven years. From 1976 to 1982, Dr. Vryonis also held the Chair of Medieval and Modern History at the University of Athens.

In the following interview with Susan Spencer, writer and editor of the Vryonis Center newsletter, Dr. Vryonis shares some of his thoughts about the center's origins and its future development:

***How did the Vryonis Center begin and who was involved in its formative stages?***

The Speros Basil Vryonis Center for the Study of Hellenism was established shortly after the death of my son Speros Basil on February 14, 1985, at the age of 28. It is, of course, a cruel blow for any parent to lose a child. Speros Basil had finished his B.A. and M.A. at UCLA, and he was an electrical engineer. He had a brief career at the Space and Defense Sector of TRW, Inc., in Redondo Beach, California. TRW is a high-tech organization that provides services and products for the U.S. government, including the design and manufacture of spacecraft, systems engineering and advanced microelectronics. Speros Basil headed a small team which designed the Matrix Switch chip, the world's first VHSIC (Very High Speed Integrated Circuit) computer chip. It was the first of a series of chips TRW developed for the government to improve the performance of the electronic systems in the nose cones of jets and rockets.

Speros Basil was very attached to his family as well as to his profession and science, and he also felt very deeply the

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## A Note from the Director

The Vryonis Center's second newsletter coincides with the beginning of the new academic year. You will notice that this newsletter is much longer and richer in content than the first issue.

The highlight of this newsletter is an interview with the center's founder Dr. Vryonis. It is a historic interview because he offers extraordinary insight into the subject of Greek studies and other area and ethnic studies in the United States.

The enrichment of the newsletter reflects the growth of the Vryonis Center. The Tsakopoulos Hellenic Library, which constitutes the epicenter of our activities, grew from 15,000 volumes in the spring of 1991 to 24,000 volumes by the end of September. In six months, we expect to have 45,000 volumes. In addition, the library now has a director, Dr. James Reid, who is already quite busy. His first priority is to create a computerized data base for the library and link it to other libraries, such as those in the University of California system.

Under the center's auspices, two books have been published since the spring. Both publications are part of the center's series *Subsidia Balcanica, Islamica et Turcica.* The center is also considering eight other manuscripts for publication. They cover a wide spectrum of subjects dealing with antiquity, Byzantium, modern Greece, the Slavic and Mediterranean worlds, and Islam.

The Vryonis Center is continuing its cultural outreach program. In November, it joins the American Hellenic Professional Society in organizing a symposium on Byzantium—its church and culture—at California State University, Sacramento. This conference comes at quite a propitious time, given the historic developments in the Balkans, Eastern Europe and the Soviet Union. In all of

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# PHOTO EXHIBIT THROUGH NOVEMBER 30 AT THE VRYONIS CENTER

A collection of black and white photos of the Mani region in Greece by Sacramento photographer Mary Swisher is on exhibit in the Tsakopoulos Hellenic Library through November 30. The exhibit at the Vryonis Center, 3140 Gold Camp Drive, Suite 50, Rancho Cordova, will be open to the public Monday through Friday from 9 a.m. to 5 p.m.

This exhibit displays part of a photographic study of the village of Areopoli and the surrounding villages, about 30 miles south of Kalamata, over a four-year period. The kinship Ms. Swisher felt with this region when she first visited it in 1984 caused her to return to it in 1987, 1989 and 1990 to continue her work. Her desire to develop an in-depth photographic chronicle of the area and her sensitivity to the unusual qualities of the Mani are reflected in her approach to capturing the churches, historical buildings, landscapes and people of these villages on film.

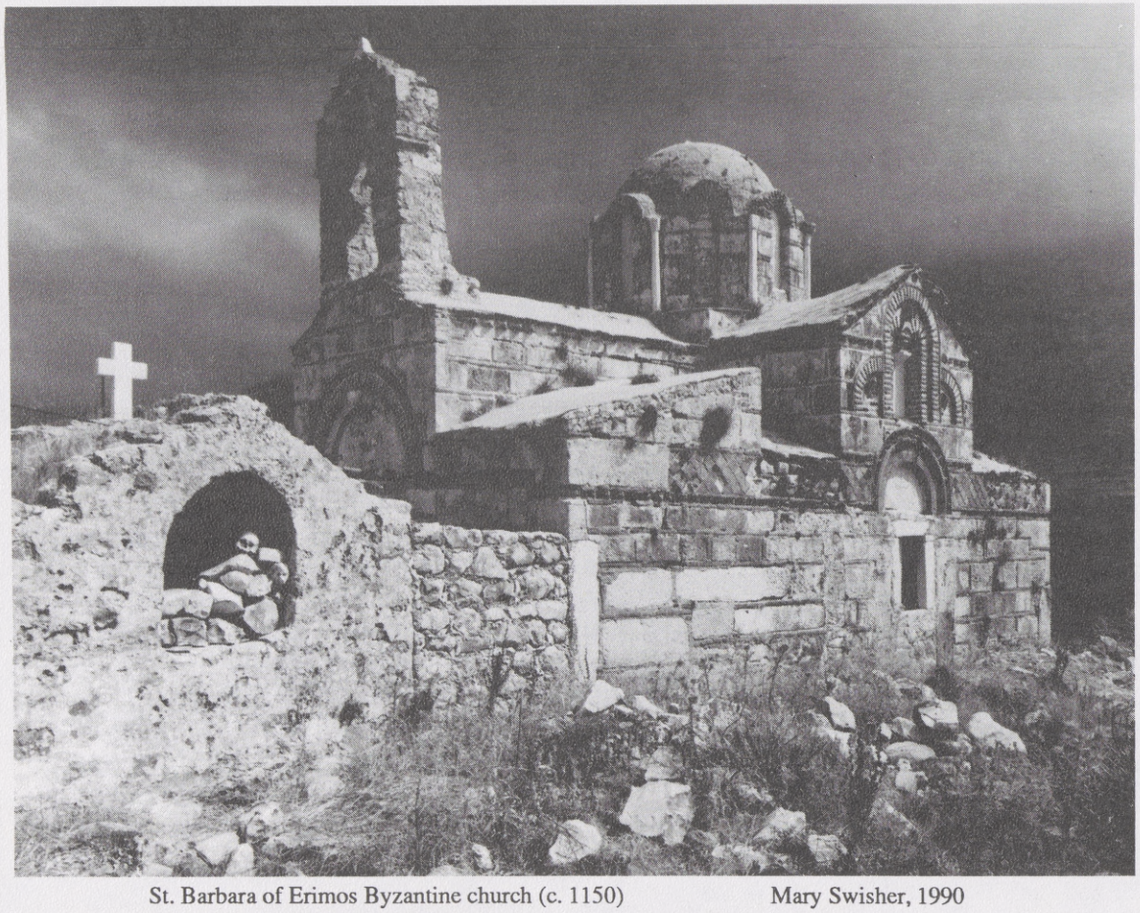
Ms. Swisher has exhibited her photos throughout the United States and in Europe and Japan over the last 15 years. She also specializes in collecting and preserving photographic archives on various phases of California history.

In 1985, she preserved and catalogued more than 10,000 late nineteenth- and early twentieth-century glass plate negatives of architectural terra cotta sculpture produced by Gladding, McBean, a company in Lincoln, California. From 1890 to 1930, Gladding, McBean was the preeminent producer of monumental mythological figures, gargoyles, cherubs, scrolls and cartouches in terra cotta which graced such architectural showcases as the Biltmore Hotel in Los Angeles and Loew's State Theater in San Francisco. The prints Ms. Swisher made from the historic glass plate negatives and her photos of the contemporary work of the artists and craftsmen at Gladding, McBean became the basis for a book she co-authored entitled *Architectural Terra Cotta of Gladding, McBean.*

In 1982, Ms. Swisher collaborated on a project aimed at collecting a photo archive to document the family life and commercial activities of the Sacramento Valley during the first half of the twentieth century. She co-authored *Camera Craft: Commercial Photography of the Sacramento Valley 1900-1945,* a book accompanying an exhibit of a sampling of more than 2,000 photos on the activities of merchants, agricultural workers and riverboat employees during this period.

Ms. Swisher holds an M.A. in photography from California State University, Sacramento, and is originally from Kansas City, Missouri.

For more information on the exhibit, please call (916) 631-9099.



St. Barbara of Erimos Byzantine church (c. 1150) near the harbor of Mezapos, Laconia. Mary Swisher, 1990

*The Mani is the most harmonious and organic environment I have photographed. Architecture and land merge together with sea meeting sky. The people are austere, seemingly part of the land. The Mani is a difficult area to know, but the rewards are great. In the fall, the hunters shoot small birds on Cape Tennero, the early morning light strikes the tile dome of Episcopi church, and my friends in the village below Areopoli enjoy the fruits and honey of summer.*

Mary Swisher

# The Tsakopoulos Hellenic Library Includes Islamic and Judaic Sections

Illustration from Gustav Weil's translation of *The Arabian Nights*, 1897

The Islamic section of the Tsakopoulos Hellenic Library is especially rich with its 1,000 volumes on both the classical and modern Islamic world.

This section has a good core collection on the history, society and culture of the Islamic world, including works on the time of Mohammed, the Umayyad and Abbasid caliphates which followed, the Seljuq and Fatimid states, and the later rule of the Mamluks. These volumes on classical Islam provide background for the library's collection on early modern and modern Islamic history, politics and literature. The Islamic section also has a number of rare texts written by Arab poets and by commentators specializing in the Koran and religious law.

One of the oldest and rarest books in the library's Islamic section is the six-volume edition of *Mu'jam al-Buldan* (Geographical Dictionary), which was written by the medieval Muslim geographer Yakut. It was published in Leipzig by the famous German orientalist Ferdinand Wüstenfeld between 1866 and 1870.

Another of the oldest works in this section is the multivolume chronicle of Islamic history in French by the Egyptian historian Sheikh Abd-el-Rahman El-Djabarti entitled *Biographical and Historical Marvels or Chronicles of Sheikh Abd-el-Rahman El-Djabarti*. Published in Cairo in the 1880s, it is a translation of his original Arabic text which provides a view of traditional Islamic society on the eve of the Napoleonic conquest of Egypt and explains the effects of this conquest on the country.

Among the library's large selection of edited classical texts in Arabic is a 1964 reprint of the original edition of the *History of At-Tabari*. It is a 31-volume history of the Islamic world by the tenth-century historian At-Tabari who lived in Baghdad during the Abbasid caliphate. The work, which is extremely important for the history of the Islamic world, was edited by the famous Dutch Arabist M.J. de Goeje.

The library also has an unusually fine collection of *The Arabian Nights* or *Thousand and One Nights* in various languages. It includes important translations from Arabic to German by the renowned German Arabist Gustav Weil and the outstanding German orientalist Enno Littman. The library has the three-volume Weil translation originally published in 1889 in Stuttgart and a second two-volume edition printed in Bonn in 1897. The six-volume work by Littman was published in Leipzig in 1934 and is a translation of an original Arabic manuscript published in Calcutta in 1839. Also in the collection is a four-volume Italian translation, dating to 1941, by the leading Italian Arabist of our time, Francesco Gabrieli, and a three-volume translation in Russian by M. Sale which was published in Moscow in 1987.

There are also several important English editions of *The Arabian Nights* in the collection. These include the six-volume edition of the well-known Sir Richard Burton translation illustrated with woodcuts and published by the Limited Edition Club of New York in 1934; a more expanded version by Sir Richard Burton in ten volumes with six supplemental volumes; and a reprint of the famous translation by Edward William Lane published in a single volume in New York in 1927.

The library has numerous books on the history, literature and religion of the Ottoman period and modern Turkey. One example is the 1958 edition of the five-volume *History of Ottoman Poetry* by E.J.W. Gibb, the first such history published in English. It still remains the fundamental treatment of Ottoman poetry, a vast body of literature which has been imperfectly studied.

The library also contains works which are central to the study of Judaism. For example, it has Volumes 1 through 17 of the most important single work on the history of the Jewish people, *A Social and Religious History of the Jews* by Columbia University Professor of Jewish History Salo Baron, published from 1937 to 1980. The library also has the 13-volume fundamental work of Erwin Goodenough, *Jewish Symbols in the Graeco-Roman Period*, published from 1953 to 1968.

Also in the Judaic section are two books which are among the few studies written on the social and economic history of the Jews under Muslim rule: *Letters of Medieval Jewish Traders*, by S.D. Goitein, and *The Jews of Moslem Spain*, by Eliyahu Ashtor, both published in 1973. Goitein's book is an analysis of 80 letters preserved among thousands of documents in the Cairo Geniza, a storeroom attached to a Cairo synagogue where texts and records were deposited to preserve them from desecration.

More detailed information on Islamic and Judaic material in the Tsakopoulos Hellenic Library will be presented in future newsletters.

# SYMPOSIUM ANNOUNCEMENT

The Vryonis Center and the American Hellenic Professional Society

co-sponsor the symposium

**BYZANTIUM: A WORLD CIVILIZATION**

Sunday, November 3, 1991

California State University, Sacramento: Student Union (Third Floor)

Symposium: 2:30-6:30 p.m. * Exhibit Viewing: 2:30-7:00 p.m. * Dinner: 7:00-9:30 p.m.

SYMPOSIUM PROGRAM:

Reverend Jon Magoulias,
Annunciation Greek Orthodox Church, Modesto,
*The Church in Byzantium*

Dr. John Langdon,
Department of History, Marlborough School, Los Angeles,
*Byzantium and the West*

Dr. Steven Reinert,
Rutgers University,
*Byzantium's Encounter with Islam and the Turks*

Dr. Theodore Bogdanos,
Department of Humanities,
California State University, San Jose,
*Byzantine Music*

KEYNOTE ADDRESS AT DINNER:

Dr. Speros Vryonis, Jr.,
Director, Alexander S. Onassis Center
for Hellenic Studies, New York University,
*Byzantium as a World Civilization*

To make reservations for this event at $25.00 per person, please make checks payable to AHPS and mail them to the American Hellenic Professional Society, P.O. Box 19028, Sacramento, CA 95819. This registration fee covers attendance at the symposium presentations, exhibit and dinner. For additional information, please contact Paul N. Peters, Symposium Coordinator. Office: (916) 657-3612. Home: (916) 682-9243.

Admission to the symposium presentations is free for all students.

*We extend our thanks to the Center for Modern Greek Studies, San Francisco State University, for its assistance in preparing the symposium mailing list.*

## DONATION BY CALIFORNIA STATE UNIVERSITY, SACRAMENTO

Earlier this year, California State University, Sacramento, donated 60 double-faced units of used shelving from its library to the Tsakopoulos Hellenic Library at the Vryonis Center. The center would like to extend its deepest thanks to the university and to Joan Hartley, coordinator of Library Support Services, for her efforts in arranging the donation of this shelving.

## THANK YOU, VOLUNTEERS

The Vryonis Center would like to thank Antonis Belinis from Neapolis, Greece, and the students from California State University, Sacramento, who volunteered their time to unpack library books following the center's move to the new Rancho Cordova location. Our thanks also go to Professor Antonia Cakouros of California State University, Sacramento, who organized the student team. Through their help, the institute was able to open the library to the public almost immediately following the move.

The Vryonis Center, as a non-profit academic research institute, occasionally needs volunteers to help out with its activities. This need becomes greater when the center organizes conferences and mails out about 3,500 newsletters quarterly. In the future, with the expansion of the cultural outreach program, there will be many more opportunities for volunteers to partcipate in the planning of events sponsored by the center.

If you are interested in becoming a Vryonis Center volunteer, please call Theodora Bauguess at 631-9099 and indicate which activities you would like to participate in.

**OTHER DONATIONS:** We would also like to acknowledge the following donations to the Vryonis Center and express our thanks to the donors:

- A drawing of the acropolis at Lindos, Rhodes, by Charles Dennis, donated by Susan Dennis Angelis and Antonios Angelis.
- The books *To Monastiri tes Tatarnas* (The Monastery of Tatarnas), by Dr. John A. Koumoulides, and *Cyprus, the Enosis Struggle, and Greece: Sir John Stavridi and the British Offer of 1915*, edited by Dr. John A. Koumoulides, donated by Dr. Koumoulides.
- Six books written by Dr. Kostas M. Prousis, including *Themata kai Prosopa tis Kypriakis Logotechnias* (Themes and Figures of Cypriot Literature) and *Poreia Zoes* (Journey of a Lifetime), donated by the author.

# Nine Greek Deputies Visit the Vryonis Center

A nine-member delegation of Greek parliamentarians visited the Vryonis Center on September 12 to become acquainted with its educational goals. The delegation consisted of five New Democracy deputies—Fani Palli-Petralia, Nicholaos K. Angelopoulos, Vassilios N. Sotiropoulos, Anastassios I. Spiliopoulos and Apostolos Stavrou—and four PASOK deputies—Yiannis Boutos, Alexandros Damianidis, George Prasianakis and Dr. Constantine Triaridis.

Vryonis Center Director Dr. Christos Ioannides explained the origins and structure of the center to the delegation and discussed its goals, emphasizing the center's academic activities as they pertain to modern Greek history, society and culture. The guests were also welcomed by Angelo K. Tsakopoulos, member of the Vryonis Center Board of Trustees.

The Greek deputies were invited to the United States by the Washington, D.C.-based Institute for Representative Government, a private sector organization receiving annual grants from the Office of Citizen Exchanges of the United States Information Agency (USIA) to bring foreign parliamentary delegations to the United States. The Institute, established in 1988, invites five parliamentary delegations a year to the United States from a variety of countries in order to acquaint deputies with the dynamics of the political and legislative processes of both the federal and state levels of American government. This was the first time a group of deputies from Greece visited the United States under the auspices of the Institute for Representative Government.

During their stay in the United States, September 8-23, the delegation spent ten days in Washington, D.C. Their agenda included meetings with members of Congress, State Department officials and staff of the National Security Council. They were also briefed by experts on White House-congressional relations, the relationship between the press and Congress, the congressional committee system and the nomination process.

In addition to visiting the Vryonis Center during their three-day stay in California, the deputies attended briefings on California government which covered the role of the lobbyist in the political process, the initiative and referendum processes, and state environmental policies. These briefings were arranged by the Senate Office of Protocol and International Relations of the California State Legislature. California State Senator Nicholas Petris, who is a member of the Vryonis Center Board of Trustees, introduced the delegation to the members of the state senate.

From left to right, Greek deputies Alexandros Damianidis, Dr. Constantine Triaridis, Nicholaos K. Angelopoulos and Vassilios N. Sotiropoulos; Vryonis Center board member Angelo K. Tsakopoulos; Greek deputy George Prasianakis; Director of the Vryonis Center Dr. Christos P. Ioannides; Vryonis Center board member Dr. Stylianos Spiridakis (with glasses); Greek deputies Anastassios I. Spiliopoulos and Fani Palli-Petralia; Vryonis Center board member Sotiris Kolokotronis; and Greek deputy Apostolos Stavrou

# A Note from the Director

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these regions, and especially in Russia, the Orthodox Church is reemerging as an institution which is all-encompassing and whose character and rituals reflect its Byzantine roots. Indeed, Byzantium has left an indelible mark on Eastern Europe.

Greek culture and civilization are subjects of a highly publicized debate, primarily because of two new controversial books. One has been written by the president of Turkey, Turgut Özal, and is entitled *Turkey in Europe*. The book advances the thesis that the roots of Greek civilization, and by extension of western civilization, are not really Greek as has been thought until today. Rather, these roots are Asian-Turkish and, as a result, Turkey is entitled to become an integral part of Europe and the European Community. The second controversial book, *Black Athena,* was written by Professor Martin Bernal of Cornell University. Professor Bernal argues that the roots of Greek civilization are Egyptian and African. This thesis on the roots of western civilization is at the heart of the debate on multiculturalism being waged in the American educational system at all levels.

The Vryonis Center, by virtue of being an institution dedicated to the study of Hellenism, welcomes the debate on Greek civilization and, by extension, on the roots of western civilization. The Tsakopoulos Hellenic Library at our center offers rich material on the diachronic study of Hellenism in at least 19 languages, including Greek, Latin, Italian, English, German, French, Spanish, Serbian, Bulgarian, Rumanian, Russian, Georgian, Turkish, Persian, Arabic, Hebrew, Syriac, Armenian and Amharic. Academics and the public at large are welcome to use the library if they are curious about the roots of western civilization. It was Socrates who said, "Φιλτατος ο Κριτων, φιλτατη δε η αληθεια (Criton is dear to me, yet dearer is the truth)." We consider Socrates our teacher.

Christos P. Ioannides, Director

# PUBLICATIONS

This year, the Vryonis Center began collaborating with Aristide D. Caratzas, Publisher, in New Rochelle, New York, to produce two series of books under the center's auspices: *Hellenism: Ancient, Mediaeval, Modern* and *Subsidia Balcanica, Islamica et Turcica.*

*In Turkey's Image: The Transformation of Occupied Cyprus into a Turkish Province,* by Christos P. Ioannides, is part of the *Subsidia Balcanica, Islamica et Turcica* series. It was released at a pre-publication reception for the author on July 23, 1991 at the Association of the Bar of the City of New York. The reception was attended by 125 people from the academic, business and political worlds of the Greek-American community, as well as by representatives of the New York media. *The Ottoman City and Its Parts: Urban Structure and Social Order,* a group of essays edited by Irene A. Bierman, Rifa'at A. Abou-El-Haj and Donald Preziosi, is also part of the *Subsidia Balcanica, Islamica et Turcica* series. The official date of publication for both books is October 1991.

## *In Turkey's Image: The Transformation of Occupied Cyprus into a Turkish Province*

By Christos P. Ioannides.
Illustrated. 254 pp. New Rochelle, N.Y.: Aristide D. Caratzas. $30

Since Turkey invaded Cyprus in 1974, the Turkish government has been carrying out a systematic process of colonization in the occupied zone, according to Dr. Christos P. Ioannides, the author of *In Turkey's Image: The Transformation of Occupied Cyprus into a Turkish Province.*

In his book, Dr. Ioannides explores the demographic, ideological, political, religious, military, cultural and economic aspects of this colonization process and provides evidence to back his argument that the "Turkish Republic of Northern Cyprus" has become, de facto, the 68th province of Turkey.

Dr. Ioannides provides immigration statistics which indicate that the Turkish government has transferred about 74,000 settlers from Turkey to northern Cyprus since 1974 in an attempt to alter the demographic composition of the island. He also cites testimonials of settlers recruited for relocation to Cyprus that shed light on the recruitment process. With an estimated 98,000 Turkish Cypriots living in Cyprus in 1990, he concludes that the ratio between settlers and Turkish Cypriots by that year was about three to four.

In addition, the author cites speeches by Turkish officials in United Nations deliberations to substantiate his claim that the Turkish government has camouflaged its colonization policy by explaining the migration of Turks to Cyprus as the movement of "seasonal workers." The Turkish government has repeatedly denied that it has promoted the permanent settlement of large numbers of Turks in Cyprus.

Ideologically, the most critical factor in the development of Turkey's policy toward Cyprus, according to Dr. Ioannides, has been Pan-Turkism. Originating in the nineteenth century, Pan-Turkish ideology is an extreme form of Turkish nationalism which promotes Turkish irredentism. In discussing the formation of EOKA (National Organization of Cypriot Fighters) by the Greek Cypriots in 1955 to promote the union of Cyprus with Greece (*Enosis*) and the end of British rule, the author makes it clear that the resurgence of Pan-Turkism in the 1960s was not a response to the EOKA movement. The overall objective of extremist Pan-Turkism is to unite the "Outside Turks," peoples of Turkic origin extending from Yugoslavia, Bulgaria, Greece and Cyprus to Iraq, Iran, and the southern and central Asian regions of the Soviet Union.

Although the ideological justification for Turkey's belief that Cyprus is a Turkish island stems partly from the fact that the island was once part of the Ottoman Empire, this belief is also strongly rooted in Pan-Turkism, which Dr. Ioannides claims has played an influential role in Turkish politics since the 1960s. He argues that the Turkish elite ordered the invasion of Cyprus in 1974 following the logic of pragmatic Pan-Turkism (as opposed to extremist Pan-Turkism), a form of Pan-Turkism which has coexisted with the ideology of Turkish nationalism as defined by Turkey's first president Kemal Atatürk.

The author traces the history of the Pan-Turkish organization *Kibris Türktür* (Cyprus is Turkish) which was founded in Turkey in 1954. This organization expressly stated in its charter that Cyprus is an integral part of the Turkish nation. Dr. Ioannides maintains that, with regard to the Cyprus issue, *Kibris Türktür* has played a more important role than any other organization in Turkey. It was this organization that organized the anti-Greek riots in Istanbul and Izmir on 6 September 1955, although they were instigated by the Turkish government. The riots resulted in the destruction of 73 out of 80 Christian Orthodox churches and most Greek commercial establishments in Istanbul. Many Greek homes in Istanbul were also destroyed.

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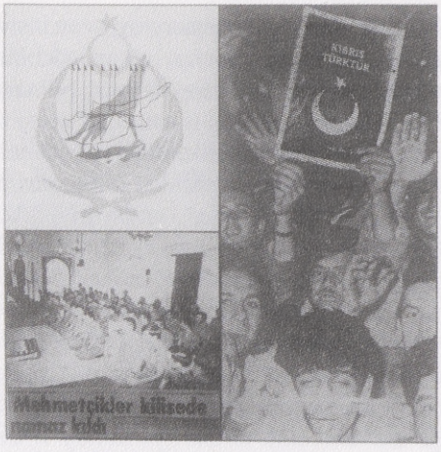
**In Turkey's Image**

*The Transformation of Occupied Cyprus into a Turkish Province*




**Christos P. Ioannides**

*The cover of Dr. Ioannides' book.*

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By manufacturing a rumor that Greek Cypriots were planning a massacre of Turkish Cypriots in late August 1955 and by perpetuating the rumor through widespread media reports in Turkey, *Kibris Türktür* fomented extreme anti-Greek sentiment which created the appropriate atmosphere for the outbreak of the riots.

The important role played by the Turkish military in Cyprus since the 1950s is also explored by the author. In 1957, the Turkish Resistance Organization (TMT) was established in Cyprus, following the eruption of intercommunal violence. It appears that the decision to form TMT was made at the highest level of the Turkish government. The organization was commanded by Turkish army officers, and it soon became a powerful politico-military force with Pan-Turkish objectives that exercised critical influence over the affairs of the Turkish-Cypriot community. The organization emerged as the military arm of the Turkish Cypriots in opposing EOKA and the campaign for *Enosis*. It also became the channel through which the geopolitical policy of Turkey was enforced in Cyprus, aiming at the gradual segregation of the island's two communities.

The overall influence of Turkish officers in Turkish-Cypriot affairs became preponderant after 1964 when

*Dr. Ioannnides at the pre-publication reception for the book in New York*

the Turkish Cypriots set up a self-proclaimed autonomous civil administration to oversee the tiny territory they controlled. Civil authority was transferred from Turkish-Cypriot officials to Turkish officers, and Turkish-Cypriot society thus moved quickly toward militarization. Since the Turkish invasion of Cyprus in 1974, the occupied zone has been totally integrated militarily with Turkey.

Dr. Ioannides also indicates that Pan-Turkish ideology, as applied to the Cyprus issue, has been increasingly influenced by Turkish Islam, the second factor playing a major role in the development of Turkey's Cyprus policy. The conversion of at least 59 Christian Orthodox churches in occupied Cyprus into mosques under the auspices of the Turkish armed forces is a process that has no precedent in the Islamic world in recent history. It demonstrates to the Turkish public that the invasion of Cyprus represents not only a victory over the Christian Greeks, but a Turkish Muslim conquest as well.

The Turkish government has emphasized the Islamic dimension of the Cyprus issue even more since the beginning of the 1980s in an attempt to gain support for its Cyprus policy among Arab and Islamic countries. Turkish-Cypriot leader Rauf Denktash has called on Islamic countries to increase their solidarity with the "Muslim Turkish people of Cyprus." Dr. Ioannides maintains that a cultural transformation has accompanied the Islamization of the occupied zone as all evidence of the history and culture of the Greek Cypriots, who inhabited the area before the invasion, has been eradicated. The towns and villages in this zone have been given Turkish names, a process that began as early as 1969.

The author concludes that Turkish-Cypriot political autonomy, which has been eroding steadily since the 1950s, has diminished even further with the incorporation of the Turkish settlers into the electoral process of the "Turkish Republic of Northern Cyprus." The merging of the settler and Turkish-Cypriot vote has created a body politic linked closely with Turkey. The consequence of this process has been that the Turkish Cypriots have ceased to have an identifiable political will of their own.

## *The Ottoman City and Its Parts: Urban Structure and Social Order*

Edited by Irene A. Bierman, Rifa'at A. Abou-El-Haj and Donald Preziosi. Illustrated. 256 pp. New Rochelle, N.Y.: Aristide D. Caratzas. $60

Five of the six essays in this book examine the concept that the architecture and physical layout of Ottoman cities and the cities of the medieval Muslim period leading up to Ottoman rule expressed power relations and ideologies. The essays show that the history of building in these urban areas may be understood as the ongoing, dynamically changing and frequently contradictory generation of ideological images.

In "Byzantine Constantinople and Ottoman Istanbul: Evolution in a Millennial Imperial Iconography," Professor Speros Vryonis, Jr. considers the processes by which Byzantine monarch Constantine the Great, straddling the late ancient pagan and early Christian worlds, and Ottoman ruler Mehmed the Conqueror, presiding over the worlds of declining Byzantium and rising Islam, gave architectural form to Constantinople and Istanbul, respectively. Professor Vryonis, director of the Alexander S. Onassis Center for Hellenic Studies at New York University, points out that, despite Constantine's liking for pagan sculpture and Mehmed's taste for pagan and Christian literature, statuary and religious relics, these elements were eliminated from the systematic imperial iconography of both rulers.

Irene Bierman, associate professor of Islamic art history at UCLA, analyzes the architectural transformation of the Venetian Christian environment of Crete by the Ottomans following their mid-seventeenth century conquest of the island. In the essay "The Ottomanization of Crete," she concludes that the construction of the Sultan's mosques in prominent positions to create identifiable skylines was the primary factor visually linking this newly acquired territory to the rest of the Ottoman Empire.

The following essays explore the roles played by specific buildings and architectural complexes in reflecting and engendering ideological systems

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## OTTOMAN CITY

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during the Ottoman period and the Muslim period preceding it: "Administrative Complexes, Palaces, and Citadels: Changes in the Loci of Medieval Muslim Rule," by Jere L. Bacharach; "Facades in Ottoman Cairo," by Ülkü Bates; and "The Ottoman Sultan's Mosques: Icons of Imperial Legitimacy," by Howard Crane.

Professor Bacharach, who teaches Islamic history at the University of Washington, Seattle, deals with the historical evolution of administrative compounds in the Near East from the seventh to the sixteenth centuries, largely before the period of Ottoman imperial hegemony throughout much of the region. He concludes that the general development in Muslim cities during these centuries was toward increasingly strong separation between the site of governance and the territory of those ruled.

Professor Bates, associate professor of art history at Hunter College of the City University of New York, focuses on the architectural alterations to the urban fabric of Cairo during the time of Ottoman imperial control beginning in 1517. Bates's study emphasizes the importance of observing the details of buildings as units of composition which convey information on power and patronage.

In the essay written by Professor Crane, professor of art history at Ohio State University, it is suggested that the mosques of the Sultans in Istanbul were venues for the expression of legitimizing values central to the concept of ideal Islamic kingship: religiosity, justice, wisdom, permanence, devotion to learning, charity and benevolence. The Sultans' mosques, which were also constructed in Bursa and Edirne over a period of some six centuries, were executed on a grand scale and are perhaps the most remarkable monuments of the Ottoman architectural tradition.

The sixth essay in the book is entitled "Power and Social Order: The Uses of the *Kanun*," by Rifa'at A. Abou-El-Haj. It examines changes in the complex body of Ottoman legal regulations (the *kanun*) during the period 1600-1800 and indicates how these changes reflected important shifts in social and economic relations. Professor Abou-El-Haj, who teaches Ottoman history at California State University, Long Beach, says that it is possible to understand the specific nature of the patronage of Ottoman institutions during this period by closely following the content and social functions of the *kanun*.

Those wishing to order *In Turkey's Image: The Transformation of Occupied Cyprus into a Turkish Province*, by Christos P. Ioannides; *The Ottoman City and Its Parts: Urban Structure and Social Order*, edited by Irene A. Bierman, Rifa'at A. Abou-El-Haj and Donald Preziosi; or *Greece on the Road to Democracy: From the Junta to PASOK, 1974-1986*, edited by Speros Vryonis, Jr. and published earlier this year as part of the series *Hellenism: Ancient, Mediaeval, Modern*, should contact:

**Aristide D. Caratzas, Publisher**
**P.O. Box 210**
**30 Church St.**
**New Rochelle, NY 10802**

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## INTERVIEW

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attachment to his double cultural tradition—American and Greek. So after the loss of Speros Basil, I wanted to preserve his memory. Since I have spent all of my life studying and researching the Greek historical and cultural experience and publishing books on it, the only thing I really had to offer to his memory was what I had specialized in and dedicated myself to over a lifetime. I immediately began to think of building a small center for the study of Hellenism, which I proceeded to incorporate at that time. This was the first phase of the establishment of the Vryonis Center.

The second phase, the really significant phase, occurred in June 1985. California State Senator Nicholas Petris invited me to a meeting of a small group of prominent Greek-Americans at his home in Oakland where certain general problems of Greek-American society in the United States were discussed. The group included Senator Petris, Mr. Angelo Tsakopoulos, Mr. Lambros Papantoniou, a lawyer and journalist for the Greek press in both Greece and the United States, and Mr. Andreas Kyprianides, the Consul General of Cyprus in Los Angeles.

**"Post-Classical Greek studies have been formally institutionalized in very few universities in the United States."**

During the meeting, I explained that the teaching of post-Classical Greek studies in American and European institutions of higher learning is almost non-existent. Post-Classical Greek studies cover the period from the founding of Constantinople and the Byzantine empire (326-330 A.D.) until today. This period is extremely important because Byzantium is to Eastern Europe and the Balkans what Rome and the Papacy are to Western Europe.

Post-Classical Greek studies have been formally institutionalized in very few universities in the United States since they are considered exotic and unimportant, a view which is, of course, a gross misconception. In other words, universities generally do not appoint professors in this field and very few university chairs have been created within it.

The teaching of ancient Greek studies remains sealed off from post-Classical Greek studies in university curricula, whereas the histories of the Russians, Turks and Slavs, for example, are taught as complete chronological entities. This has had obvious consequences with regard to the diffusion of knowledge of

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the post-Classical Greek period. In contrast, Classical, European, Islamic and Slavic studies have been formally institutionalized to a greater degree.

After a long discussion of the status of post-Classical Greek studies in the United States, the group at Senator Petris's home decided to proceed with a more systematic institutionalization of my idea to establish a center for research studies which would focus on the historical and cultural experience of the Greek-speaking people from antiquity to the present. Mr. Tsakopoulos told me that I would have whatever I needed to implement my idea. And from that time on, he became the essential force behind the expansion of the Vryonis Center in California.

***How did the Vryonis Center develop before its move to Sacramento ?***

When the Vryonis Center began in Los Angeles in 1985, it was a very small operation that I carried out in my house. I began to collect books at that time for the center and simply kept them in the house.

The next year, I began to plan the center's first conference, held in 1987 at UCLA. The proceedings of this conference have been published in the book *Greece on the Road to Democracy: From the Junta to PASOK, 1974-1986*, the first volume of the center's publication series *Hellenism: Ancient, Mediaeval, Modern.*

In the beginning, the development of the center was limited to these personal efforts. Then, as matters became more complicated, my home could no longer house the books. They were behind, under and beside my couch, and we really could not move around. In 1987, I rented a small suite of offices in West Los Angeles to house the library. The center operated out of these offices at a very modest rate because I was teaching full-time at UCLA and had no assistance.

The next stage is marked by the decision to leave UCLA in the fall of 1988 to undertake the task of building the Alexander S. Onassis Center for Hellenic Studies at New York University. It had been established the previous year through the Alexander S. Onassis Public Benefit Foundation set up under the will of the late Aristotle Onassis in memory of his son, Alexander. At that time, it would have been possible to take the Vryonis Center to New York, but it did not make sense to do so. First of all, in order to become director of the Onassis Center, I had to divest myself of the directorship of the Vryonis Center to avoid a conflict of interests. Second, the Onassis Center had just been founded in New York and there were other Hellenic studies centers in the area. Furthermore, there was a plethora of Greek organizations in New York, while California had very few. A research

*Speros Basil Vryonis, the late son of Dr. Speros Vryonis, Jr.*

center for Hellenic studies, as such, simply did not exist in California. After consultation with Mr. Tsakopoulos and the other members of the Vryonis Center Board of Trustees, we decided to move the center to Sacramento. Sacramento is expanding. It needs institutions of this sort, and we can grow with the city and become an integral part of its life.

***How many university chairs for the study of post-Classical Greek studies were there in the United States in 1985 when the Vryonis Center was founded?***

At that time, there were only two university chairs in this field. The Seferis Chair was instituted at Harvard in 1975, in honor of Greek poet George Seferis, by the Greek Ministry of Culture. Professor Constantine Trypanis, Greek minister of culture at the time, had been a professor at Oxford and the University of Chicago and was one of the few Greek men of letters and governmental experience who understood the importance of institutionalizing post-Classical Greek studies. In 1983, Mr. Angelo Tsakopoulos founded the Kazantzakis Chair at San Francisco State University to mark the centennial anniversary of Greek author Nikos Kazantzakis's birth.

It is important to underline the significance of the concept of a chair, or endowed program, in the American university system. A chair is funded through an endowment which is established as a result of a large donation from a private benefactor. The donation is invested to yield interest which will support the university program. The future of the chair is secure, therefore, because long-term funding is guaranteed. Generally, what professors hold in universities are positions, not chairs, and these positions are not guaranteed financially over the long-term. For instance, during the years I taught at UCLA, I held a position, not a chair, in Byzantine and Turkish history. When I resigned in order to become director of the Onassis Center, my position was allotted to another department. So whatever I did to further post-Classical Greek studies at UCLA collapsed after I left and does not exist anymore.

***How many university chairs for post-Classical Greek studies are there in the United States now?***

In addition to the chairs at Harvard and San Francisco State, there are six at New York University and one at Princeton. The ones at NYU were established in 1987 and are funded by the foundation that established the Onassis Center. The Stanley J. Seeger Chair in Byzantine History at Princeton was filled in January 1991 and is financed through the Stanley J. Seeger Hellenic Fund, established in 1979 by Princeton alumnus and philhellene, Stanley J. Seeger.

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Rutgers University is working toward the establishment of the Elytis Chair in honor of Greek poet Odysseus Elytis. Wayne State University is in the process of founding the Detroit Chair of Modern Greek Studies, and Boston University is currently raising funds to found the Solomos Chair in memory of Greek writer Dionysios Solomos. Other chairs may also be in the planning stages, but certainly a very small number exists.

There are universities where important individuals and programs are dealing with modern Greek language and literature, modern Greek history or modern Greek politics, but these positions are not institutionalized. When the present holders of these positions retire, it's questionable whether new people will be assigned to teach Greek phenomena in their place.

About 30 universities and colleges in the United States offer courses in post-Classical Greek studies in some form, ranging from a single language course to a complete course of study leading to a degree. Among them, in addition to the universities already mentioned above, are the following: Ohio State University, the University of Minnesota, Queens College, Kent State University, Boston College, the University of Arizona, Columbia, Indiana University, the University of Illinois at Chicago, Ball State University, Regis College, Brown University, Dartmouth, the University of New Hampshire, DePaul University, Cornell, Fordham University, St. John's University, the University of Florida at Gainesville, Loyola Marymount University, and Hellenic College (the undergraduate partner of Holy Cross Greek Orthodox School of Theology).

***What period of post-Classical Greek studies do modern Greek studies cover?***

Modern Greek studies begin with the late eighteenth century when the Greeks were starting to prepare for their revolution against the Ottoman occupation and include the study of the history, politics, culture, language and literature of Greece from that time to the present. Unfortunately, modern Greek studies tend to neglect the 400 years of Turkish rule that preceded the revolution.

***Why do you think there has been so little receptivity in universities in the United States for the institutionalization of post-Classical Greek studies?***

The academic tradition in the United States has developed strictly in terms of a western orientation. Byzantine studies, for example, are not believed to be an integral part of western tradition, whereas medieval studies are. This is why there are over 10,000 registered professors of medieval studies in the United States and Canada.

This strict western orientation of university studies was partially remedied by the Second World War when America became a world leader. Suddenly, the U.S. had to staff all of its governmental services, such as the State Department and the CIA, with people who were familiar with countries all over the world. Businesses and newspapers also needed people who specialized in a variety of countries. In order to provide a "greenhouse" which would train specialists who spoke numerous languages, the U.S. government created the area studies programs in the late 1950s under the Title VI Act.

Area studies programs funded by this act suddenly arose in about 25 major American universities and began to mass-produce Ph.Ds in the language, literature, politics, sociology, anthropology, history, folklore and music of the following disciplines: Russian and Eastern European Studies, Near Eastern and Middle Eastern studies, Chinese and Far Eastern Studies, African studies, Latin American studies and the study of India. These programs were, in a sense, institutional anomalies because they had never existed before. The government was able to persuade large universities to undertake these programs in effect by bribing them, i.e., by giving them large sums of money. The government has spent millions of dollars on area studies programs since they were founded in the late 1950s.

As a result of the area studies programs, an idea that was copied from Britain, major universities in the U.S. began the teaching of languages such as Russian, Polish, Serbo-Croatian, Bulgarian, Rumanian, Turkish, Persian, Arabic, Armenian and Hebrew. Turkish, Bulgarian, Slavic and Arabic studies immediately began to boom. The study of Greek language and culture was omitted from these area studies programs, however, because Greece was not considered part of the Slavic and Eastern European world. Thus, it was not placed in the Eastern European studies program with Yugoslavia, Bulgaria, Rumania and Russia. Nor was it considered a Muslim country. Therefore, it was not included with Turkey in the Near Eastern studies program.

When American universities were undergoing extraordinary expansion in the late 1950s, 1960s and very early 1970s, they needed faculty. All the people who completed the area studies programs during these years found jobs in American institutions. Henceforth, not only could the major institutions that had area studies programs hire specialists in Islamic, Turkish, Russian or Bulgarian studies, but as a result of the trickle-down effect, these Ph.Ds also found employment in smaller colleges.

The trickle-down effect has had an enormously positive influence on the proliferation—almost institutionalization—of Near Eastern studies and Eastern European studies. For example, before the Second World War, if you wanted to study anything Turkish, you had to go to one university—Princeton. Today, you can enroll in Turkish studies programs in over 100 universities and colleges in the United States.

Conversely, Classics underwent a decline after the war. Before the war, the mark of an educated man or woman was the study of the humanities, and knowledge of ancient Greek was considered essential. Interest in Classics declined because the Classical and humanistic concept of education was downgraded dramatically by the war's technological aspects. Post-war education became essentially technocratic, technological and very specialized.

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***What would you say is unique about the Vryonis Center ?***

The center is unique, I think, in a number of ways. First of all, it is completely independent. It is not attached to or under the control of any institution but its own board of trustees. Second, its goal is unique because it is all-encompassing: to study and research the entire experience of the Greek-speaking people from antiquity to the present, and to do this on a highly scholarly basis in terms of research, publication and scholarly conferences, and through a cultural outreach program which includes conferences for the public at large.

The center already has a specialized library of 24,000 volumes, which in itself is indicative of the seriousness of this undertaking. The core of any such enterprise has to be the library facilities and the quality of the scholars who become attached to the institute. We foresee the doubling of the number of volumes in the library within a year.

The Tsakopoulos Hellenic Library itself is unique in that the structure closely parallels the goal of the center in terms of its scholarly life. That goal is based on the following very fundamental proposition: Every society and culture has an internal dynamic and an external dynamic, and it is the interplay of these two factors which determines the shape, moral values and culture of a given society. There has been a tendency in the past to study a society, and especially Greek society, on the basis only of its internal dynamic. Whereas it is true that one has to have a very good knowledge of the internal structure and dynamic of a society and culture, these factors do not operate in a vacuum. They are very heavily affected by external influences—the relations, encounters, clashes and cooperation between the Hellenic culture and all the surrounding peoples and their cultures. Thus, the study of the Greeks absolutely demands knowledge of the Slavs, Muslims, Jews, Armenians and European peoples because the Greeks have fought with these peoples, lived peacefully with them, traded with them and so on for at least 3,000 years. This philosophy is reflected in the composition of the library at the Vryonis Center which includes sections on ancient Greece, ancient Rome, the ancient Near East, Byzantium, Islam, the Ottomans and the Turks, Judaic history, Armenian history, Balkan languages and history, and the Far East. This is what I think is the unique aspect of the library.

From left to right: Greek Ambassador to the United States Christos Zacharakis, Director of the Alexander S. Onassis Center for Hellenic Studies, Dr. Speros Vryonis, Jr., then-President of NYU Dr. John Brademas, U.S. Senator Paul Sarbanes of Maryland, and President of the Alexander S. Onassis Public Benefit Foundation Ambassador Ioannis Georgakis

The official dedication of the new buildings of the Alexander S. Onassis Center for Hellenic Studies, NYU, November 13, 1989

***Have any other private institutions similar to the Vryonis Center been set up independently of a university in the United States?***

There is the Institute for Byzantine and Modern Greek Studies in Belmont, Massachusetts, directed by Professor Constantine Cavarnos. There is also the American Institute for Patristic and Byzantine Studies at the Unification Theological Seminary in Barrytown, New York, under the directorship of Professor Constantine Tsirpanlis.

***Is the Vryonis Center collaborating with other similar institutes outside the United States?***

We have close relations with leading institutions in Bulgaria and Yugoslavia: the Ivan Dujcev Institute of Slavo-Byzantine Studies at the University of Sophia, for which I am a member of the board, and the Byzantine Institute of the Serbian Academy of Sciences in Belgrade. We also have extensive relations with universities in Greece: the University of Athens, Panteios University in Athens and the University of Thessaloniki.

***Do you envision scholars in residence at the Vryonis Center in the future?***

Yes, there will either be scholars in residence, or there will be visiting scholars from time to time covering ancient Greece, Byzantium, modern Greece, and relations with the Slavs, Turks and Muslims. An institute with this kind of potential has to have a faculty because one person cannot cover all fields.

***Do you foresee classes being taught at the Vryonis Center?***

No, but there are universities in the area where there are possibilities for adjunct professorships for Vryonis Center scholars. These scholars, who would have a particular specialty not represented on the faculties of these universities, could give courses at the universities. We do not want to develop the center into a university. We want it to be a research institute which will share resources with the other institutions in the area.

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***How can people who are not scholars get involved in the Vryonis Center?***

There are several ways to become involved: First, they can get on the mailing list and attend the various functions. Second, they can do volunteer work for the center. There are many people who are interested in doing this and it is important. Third, there can be more active participation in terms of supporting specific programs financially—providing funds for a particular lecture or boosting the endowment so that we can increase the staff at the center. This is extremely important. We can create different levels of affiliation in that area consonant with the degree of active participation.

For further information about the Vryonis Center, please contact:

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To reach the center from downtown Sacramento, take Highway 50 east and exit the freeway at the Zinfandel off-ramp. Turn right on Zinfandel. At the first intersection, turn left onto White Rock Road. At the second signal, turn left onto Prospect Park Drive. Then turn right at Gold Camp Drive.

The center is open to the public from 9:00 a.m. to 5:00 p.m. Monday through Friday.

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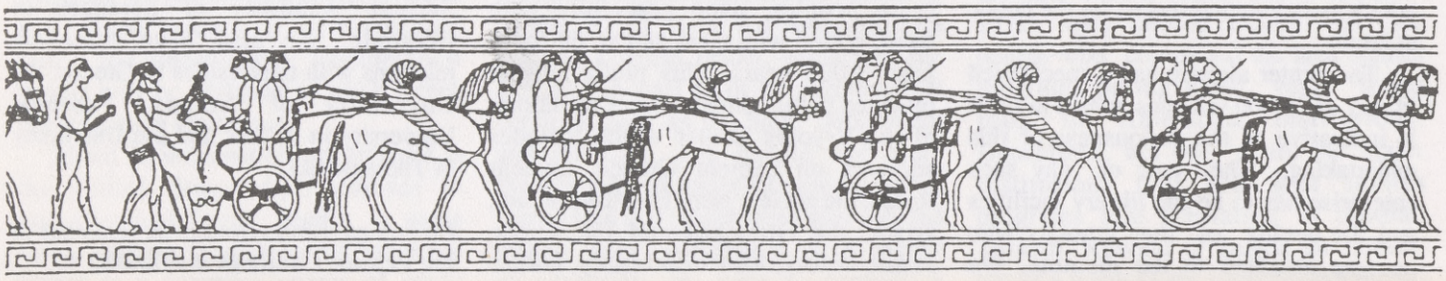

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